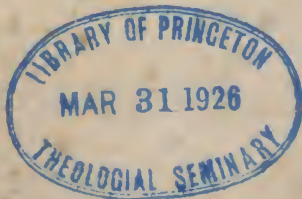




AMERICAN BAPTIST
HISTORICAL SOCIETY

Mrs. Comer G. Belknap.

AUG 10 1925



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The American Baptist
magazine, and missionary

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AMERICAN BAPTIST
HISTORICAL SOCIETY

Mrs. Comer A. Belknap.
AUG 16 1925

American Baptist Magazine,

AND



Missionary Intelligencer.

NEW SERIES.

.....

That they all may be ONE. JESUS.

One Lord, one faith, one baptism. PAUL.

.....

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VOL III.

—◆—

THE PROFITS OF THIS WORK ARE DEVOTED TO MISSIONARY PURPOSES.

BOSTON:

PRINTED AND PUBLISHED
BY JAMES LORING, AND LINCOLN & EDMANDS.
1821.

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DISTRICT OF MASSACHUSETTS, to wit :

District Clerk's Office.

BE IT REMEMBERED, that on the twenty-second day of Jaquary, A. D. 1817, and in the Forty-first Year of the Independence of the United States of America, the Trustees of the Baptist Missionary Society of Massachusetts, of the said District, have deposited in this Office the Title of a Book, the Right whereof they claim as Proprietors in the words following, to wit :

"THE AMERICAN BAPTIST MAGAZINE, AND MISSIONARY INTELLIGENCER. NEW SERIES.
That they all may be One.....Jesus. One Lord, one faith, one baptism.....Paul."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the Times therein mentioned ; and also to an Act entitled, "An Act supplementary to an Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned ; and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

INTRODUCTION.

THE Editors of this Periodical Work, on commencing another volume, would express their gratitude to the "Father of Lights and the Giver of every good and perfect gift," for the degree of success which he has granted to their labours. When they published the first Number of the New Series, they ventured, as an experiment, to print six thousand. Such, however, was the increasing demand for this publication, that in little more than a year, there were ten thousand subscribers, and it was found expedient to issue a second edition of some of the early Numbers of the work. The editors do not state these facts in a spirit of boasting, but as reasons why they think they should thank God and take courage.

Our thanks are also due to our respected Correspondents whose valuable and pious labours have so frequently enriched the pages of the Magazine. We would avail ourselves of this opportunity, earnestly to solicit a continuation of their favours. Without referring to other important considerations, we hope it will be sufficient to remind them that our hands have been weakened by the lamented decease of one who was associated with us in editorial labours. Such was the deep interest which Mr. Winchell felt for the prosperity of this work, that he recorded the following resolution in his diary: "My time has become very precious to me. I resolve as much as possible not to walk the streets, or any other place, without thinking upon some subject that will be of use to me or some one else. When I have no particular object in view, I will try to think of some thing for the assistance of the Baptist cause, and offer it for the Magazine." But alas! while forming such pure and zealous resolutions, he was cut off; and we shall derive no more assistance from the labours of his pen. May

this affecting event excite us, and our respected Correspondents, to *work while the day lasts, for the night cometh in which no man can work.*

As we have on former occasions distinctly stated the nature and design of this publication, we conceive that any farther explanation is unnecessary. We indulge a hope, that the spirit and manner in which this work has hitherto been conducted, have justified the expectations, and secured the confidence of its patrons. We desire that the general character of the preceding volumes, may be considered as a specimen or earnest of what may be expected in future. We arrogate no claims to infallibility, and can make no promise that our future Numbers will not be marked with many imperfections; yet, as we trust it will be our prevailing desire through this work, to promote the cause of pure and undefiled religion, we shall confidently rely on the candour and charity of our numerous readers.

We shall endeavour to make the Magazine a register of departed piety and worth, a repository of doctrinal and practical truths, and a medium through which important missionary and religious intelligence may be diffused. The Ordination of Ministers, the Constitution of Churches, and the Opening of New Meeting-houses, with many other interesting facts, will here be preserved, which otherwise might be irrecoverably lost.

It may perhaps give our readers pleasure, to be informed that in the month of May last, five hundred dollars, as the profits of this work, were devoted to missionary purposes. And a much larger sum will soon be appropriated to the same object, if they are punctual in performing their obligations to their respective agents.

We now humbly commend ourselves, and our numerous readers, to God, and to the word of his grace, who is able to build us up, and to give us an inheritance among them that are sanctified. To him be glory throughout all ages. Amen.

THE
American Baptist Magazine,
AND
Missionary Intelligencer.
NEW SERIES.

No. 1.

JANUARY, 1821.

VOL. III.

REFLECTIONS OCCASIONED BY THE NEW YEAR.

BOAST NOT THYSELF OF TO-MORROW, FOR THOU KNOWEST NOT WHAT A DAY MAY BRING FORTH. *Prov. xxvii. 4.*

In human hearts what bolder thoughts can rise,
Than man's presumption on to-morrow's dawn?
Where is to-morrow? in another world?
For numbers this is certain; the *reverse* is sure to none;
And yet, on this *perhaps*, this *peradventure*, infamous for lies,
We build our mountain hopes! Spin out eternal schemes!
And, big with life's futurities, expire. YOUNG.

AS we have usually at the commencement of a New Year, addressed our readers on some subject which was suggested by the rapid flight of time, we shall on the present occasion caution them against a spirit of vain confidence in relation to the future.

Perhaps it may be proper to remark, that the injunction, "Boast not thyself of to-morrow," does not forbid all thought of to-morrow. Neither does it require, that our attention to secular affairs should have no relation to a future day. This would produce general disorder, or occasion a general stagnation in the concerns of life. We may have made important engagements which we ought to fulfil on the morrow; it is therefore highly proper, that to-day, we should make such arrangements as to meet our obligations to-morrow. If we do not, our characters as men of truth, and as christians, will suffer by our neglect.

The husbandman acts in relation to a future day, when he purchases seed, breaks up his ground, and covers the precious

grain with the earth; and yet no one thinks him worthy of blame, because this is the process, which a kind Providence has appointed for supplying us with the staff of life. The merchant who freights his vessel with a valuable cargo, and sends her to a foreign port—and the parent who is at the expense of educating his children, act in relation to a future day. The former hopes for a prosperous return of his vessel; and the latter that his children will derive future advantage from the instructions they receive. In both these cases, the course pursued may be reasonable and proper.

The evil against which we would caution our readers, is, a spirit of self confidence, a forgetfulness of their entire dependence upon God, which lead men to act as though they were certain of to-morrow, and as though they were certain their plans would succeed, without any reference to the directing and controlling hand of divine Providence. Our caution is directed against the presumptuous and worldly calculations of weak, ignorant man, whose origin is the

dust, whose breath is in his nostrils, and who with all the skill and efficiency of his plans, is the sport of every breeze, and as transient as the vapour which appeareth for a little time, and then vanisheth away.

When our hearts are inordinately occupied with our enjoyments, and plans, and prospects, it is evident we are boasting of to-morrow. We should not allow ourselves to be enraptured with sublunary joys, and counting on long years of pleasure while eternal realities are shut out from the scene, if we were not boasting of to-morrow. When we manifest an envious spirit, and cannot bear that others should participate in the ease, or wealth, or honour, which does not fall to our lot; when we repine at the providences of God, and are dissatisfied with our condition, it is evident that we have made improper calculations concerning the future. Could we envy the prosperity of others, or murmur in affliction, if we had our minds justly impressed with the fleeting nature of earthly good? It is a forgetfulness that time is short, that life is fluctuating and uncertain, and that we are strangers and pilgrims on earth, which occasions our envyings and regrets.

We boast of to-morrow when our plans cause us to put off religion to a future day. Perhaps there is not one of our readers, who does not admit the importance of religion, and the necessity of an attention to the concerns of the soul. Perhaps there is not one, who does not intend on some future to-morrow to begin in earnest to seek after God. But at present you are young, and you think it would be unwise to deny yourselves of the pleasures and amusements of youth. At present, you are making arrangements to be settled and es-

tablished for life, and you cannot neglect these arrangements to attend to religion. At present, you are amassing wealth, and you cannot allow your attention to be diverted by eternal things, from things which are seen and temporal. Now, is it not obvious, that these very excuses for not attending to the concerns of the soul, are built on a vain confidence in to-morrow? If you knew, that to-morrow you would be visited with a disease that would terminate in your death, if you knew that death itself would knock at your doors, and demand, and gain admittance, and seize you as his victim, would you now put off the things which make for your eternal peace? Would you still prefer the vanities of a moment, to the sublime realities of eternity? And yet, how do you know, but that to-morrow you may be summoned into the eternal world? To-morrow you may be called to appear before your offended Judge, and your state be irrevocably fixed. Many, as young and vigorous as any of our readers, and as full of hope and promise, have been suddenly cut off by death. He, then, who puts off religion, with the resolution, that he will attend to it on some future day, is guilty of the presumption against which we would caution all our readers. He is trusting to a period which may never arrive. Between him and that period death may intervene to blast his hopes forever.

We harbour an improper confidence in to-morrow, if we vainly imagine, that it will find our hearts more favourably disposed towards religion than they are to-day. Religion is now neglected, because you are unwilling to give up your sinful pleasures, your gay associates, and your love of the world: And when conscience

lifts up its voice, and becomes your accuser, you still its murmurs by promises of amendment to-morrow. But what strange virtues will to-morrow possess, that you expect so much from it? Will it not exhibit the same round of pleasures? will it not introduce you to the same gay companions? will it not hold up to your view the same glittering, fascinating world? will it be more easy to relinquish sinful pleasures, when by repetition they have become confirmed habits? will it be more easy to tear yourselves from your friends, after you have long associated with them, than it is now? will it be less difficult at some future period than at present, to hate that world which has grown upon your affections with each returning day?—your calculations are presumptuous. You are rejecting religion to-day, because you expect to-morrow will perform miracles. O! then

“Be wise to-day—’tis madness to defer,
Next day—the fatal precedent will plead
Thus on—till wisdom is push’d out of life,
And to the mercy of a moment leaves
The grand concerns of an eternal scene.”

Our ignorance of what shall happen on the morrow should deter us from boasting.

To-day, perhaps, we are enjoying all that our hearts can wish, we are firm in health, our spirits are active and vigorous, and our prospects in life are flattering. Perhaps, some are ready to say to their friends, “Come ye, I will fetch wine, and we will fill ourselves with strong drink: and to-morrow shall be as this day and much more abundant.” But to-morrow may bring with it evils of which you have no conception. It may lay all your hopes prostrate in the dust. Your bodies may be racked with pain, and your property consumed to ashes. The next post that arrives, may bring with it the heart rend-

ing intelligence, that your stay and support, the dearest earthly object of your affections is no more. To-day, perhaps, you may be living in the neglect of religion, with the hope, that to-morrow you shall repent. But, your reason may be taken from you, or you may be given up to hardness of heart. Having despised the blessings of the gospel, the Lord may swear, “you shall not enter into rest.”

You do not know that you shall live till to-morrow. Have you made a covenant with death, or an agreement with the grave, so as to be sure you shall live a single day? If you have not, why should you boast of to-morrow, as though you were certain that you shall live to see it? why should you put off to the future what is of eternal importance, when you know that before that future arrives, you may be numbered with the dead?

It is probable, that at the commencement of the last year some of our readers said, “We will go into such a city, and continue there a year, and buy and sell and get gain,” and return home laden with spoils. But the pestilence that walketh in darkness, and rageth at noon day, pervaded their frames, and they sunk in death. Instead of parents and friends giving them a cordial welcome home, nothing has been received, but a solitary letter, written by some unknown hand, announcing the tidings of their death.

Let us then request our readers to consider their latter end. To-day, while it is called to-day, harden not your hearts, lest, while you are saying, peace and safety, sudden destruction come upon you. We would entreat our fellow christians not to act as though they boasted of to-morrow. This year, to some of you,

may probably be the last. Work then while it is called to-day, for the night cometh in which no man can work. Endeavour to find out in what way you can most glorify God; and whatsoever your hand findeth to do, engage in it with all your might. The apostle urges the shortness of life as a powerful reason why christians should be diligent in the discharge of every social and religious duty. Rom. xiii. 11, 12. "And that knowing the time, that now it is

high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armour of light." Happy will it be for us, if, when our divine Master comes, he shall find us acting like the children of light. He will then say to each of us, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [Editors.

Biography.

MEMOIR OF REV. ANDREW FULLER,

Late Pastor of the Baptist Church and Society in Warren, (Maine.)

THE subject of the present Memoir was born in Middleborough, (Mass.) May 18, 1761, of pious and respectable parents. His father dying when he was young, his advantages of education were small. He has often been heard to say that he was indebted for all the learning he acquired in his youth, to Mr. —, a gentleman of liberal education, who had married his sister, and who sometimes taught a school, and in whose family he occasionally resided after his father's death. The want of an early education, such as was adapted, and suitable, to the duties of the sacred station to which he was destined by Providence, was a subject of deep regret to him, after he became a public speaker. It was *then* that a painful sense of the want of education made him more fully realize its value and importance.

No man could more duly appreciate or more highly recommend the advantages of learning to the young and rising generation, considered as having an im-

mediate bearing upon their future characters and usefulness, both as members of civil and religious society. He was a zealous patron and promoter of the literary and theological institution established at Waterville; of which he was one of its Trustees from the time of its institution until his death.

In the year 1783, he came into the District (now State) of Maine, and became a resident in the town of Bristol. The next year, which completed 23 years in his life, constitutes an important epoch in his biography. It is the date of his conversion—the first year of grace and spiritual life in his soul.

Saul of Tarsus (after receiving a pharisaical education at the feet of Gamaliel) when on his way to Damascus, to execute a cruel commission against the unoffending christians, was, according to human probability, a very unlikely candidate for the renewing grace of God and the honour of apostleship.

John Newton, after his long and dreadful apprenticeship to ir-

religion, profaneness, and every species of hardened wickedness, usually practised on ship board, and in distant, foreign countries, was a very unpromising candidate for the new birth of grace, and admission into the gospel ministry. So Mr. Fuller, after the impressions he had received, and the habits he had contracted during 7 years spent within the contagious and contaminating influence of a camp,* was a very unpromising candidate for that station which he has since filled to such general acceptance. But "God's ways are not as our ways, nor his thoughts as our thoughts." It pleases sovereign grace, *now and then*, to arrest one of the chief of sinners, a veteran in the ranks of satan's emissaries, in his career to hell, and to make him a subject of the all-quickening Spirit of God, an everlasting monument of mercy, an heir of the glories of heaven. Such an affecting instance of the power of sovereign grace we have now presented to our view. Mr. Fuller, at the period just referred to, was hopefully and savingly converted from the error of his former ways, to the wisdom of the just. The whole of his subsequent life has uniformly borne testimony to the genuineness of the work which he then professed to experience. He was always ready, on proper occasions, to "give a reason of the hope that was in him;" in giving an account of his first experience of religion, he mentioned no extraordinary external circumstances, no remarkable providences, in short, no human means or agency, as instrumental in bringing about the great revolution in his mind.

It was the "still, small," but irresistibly powerful "voice of the spirit," which addressed the known truths of God's word to

his conscience and heart, and made him feel, as a sinner in his circumstances ought to feel, both towards his Maker and himself.

In giving a detailed account of his conversion, he was wont to dwell mostly on the new views which he had of the transcendent excellence and purity of the divine character and law, of the infinite evil of sin, of the manifold abominations of his own heart, and the aggravated transgressions of his life—views which stript him of the covering of his own righteousness, stopped his mouth with conscious guilt, and silenced every sin extenuating, self-justifying plea: Views, in short, which placed God on the throne, and brought him, with shame and confusion, to take his place at the footstool.

When brought to this state of mind, he said that the opposition of his heart to the divine character, and to the demands and sanctions of the divine law, in a great measure ceased; and that he felt reconciled to the divine government, and willing that God should sway the sceptre of the universe, and dispose of him, and all his creatures, just as his infinite wisdom and goodness had predetermined to do. This view of the divine law and government prepared his mind to behold a new and transcendent beauty and glory in Christ, and the mediatorial scheme of redemption and salvation, which had till then wholly escaped his notice and attention.

However characteristic such views may be of a real change of heart, Mr. Fuller was at the time, far from drawing the happy conclusion, that he was born again.

Some space of time intervened between his first experiencing this deep humiliation of soul and submission to the justice of God, and his receiving the full mani-

* Mr. F. was a soldier in the American army.

festation and evidence of the special love of God to him. The time came, however, when the mighty change was made sensible to himself, by the inward sealing, and witnessing of the Spirit, by the love of Christ shed abroad in his heart; and, perhaps, thro' the course of his christian pilgrimage and warfare, he enjoyed as much assurance and as much sensible communion with his blessed Head and Master as usually falls to the lot of christians of the first eminence in modern times.

The great alteration which converting grace made in him, was strikingly visible to all who were conversant with him, and at once arrested their attention. The mighty change was portrayed and visible in his countenance—in his language—in his whole deportment.

“Great is the change, his neighbours cry'd,
And own'd the power divine.”

It was not long after this happy event, that he formed a matrimonial connexion with Miss Hannah Richards of Bristol, who still survives to lament the loss of a most faithful and affectionate friend and companion, her associate and guide in the paths of religion, and her sympathetic counsellor and pattern in sustaining those heavy domestic afflictions, with which it pleased God, in his wise and holy providence, to try them.

Mr. Fuller, on entering upon the duties and cares of domestic life, settled, as a farmer, on an island belonging to the town of Bristol, where he lived nearly 7 years. A few other families resided on the same island with him; and such was the influence of his example, his counsel and persuasions, that a religious society was soon formed amongst them, and social worship, on Lord's days, instituted and regularly and steadily maintained by these islanders, who by their situa-

tion were secluded from attending upon public ordinances elsewhere. Their sabbatical exercises consisted of prayer, singing the praises of God, and reading his word, or some well selected sermons, or pious and practical treatises, in all which Mr. Fuller was wont to take the lead.

Ever after his own experience of religion, he felt a deep interest in every thing which related to the welfare of Zion, and the honour and glory of Zion's King. Arrested, as he had lately been, in his career to ruin, “plucked as a brand from the burning,” “brought out of darkness into God's marvellous light,” and from being plunged “in the horrible pit and the miry clay,” mercifully delivered and made to rest on Christ, the rock of salvation; his soul overflowed with love and gratitude to his heavenly Father and dear Redeemer, and at the same time with the most inexpressibly tender and ardent love to the souls of his fellow sinners and concern for their salvation. Notwithstanding his own spiritual views and enjoyments might be interrupted, and, at intervals, suspended; yet, his travail of soul for poor, graceless sinners, that “Christ might be formed in them the hope of glory,” and his earnest desire to be instrumental in some way or other, in bringing them to that serious consideration, and anxious inquiry what they should do to be saved, which might finally issue in their saving conversion, became habitual and abiding. He often felt that the narrow limits of a small island were too circumscribed for the exertions which he wished to make, as a private christian, to promote the salvation of his perishing fellow creatures.

At first, however, and for several years after his conversion, he had no idea of attempting to

become their public monitor and preacher. The thought would have distressed and overwhelmed him—such was his deep sense both of his unworthiness and unsuitableness for the sacred character and office. But, at length, by an affecting sense of the deplorable security of sinners around him, and an ardent desire to see the enlargement of Christ's kingdom, and to be instrumental in the glorious work, supported by the wishes and remonstrances of christian friends, whose judgment he thought he ought to respect, he was induced to admit the idea into his mind, and to resolve to consecrate his future days to the more immediate service of God, in bringing in his elect vessels of mercy, scattered among the ruins of a fallen world.

This resolution was not formed without severe struggles and conflicts in his own mind, nor until after deep and repeated researches into his own heart, and the sincerity of his views and motives in the great and arduous undertaking before him, accompanied with earnest prayer and supplication to the Father of lights, and the great Head of the church, for direction and assistance.

It is believed that no christian, within the wide range of Elder Fuller's acquaintance, ever doubted the genuineness of the work which he experienced at the time he dated his conversion, nor yet of the purity of his motives in assuming the sacred character.

He began to preach in the year 1791; and exercised his gifts in Bristol, both on the island and the main, for two succeeding years, to general acceptance among his brethren, and in some instances, with hopeful and visible success.

On the 30th of October, 1793, he was solemnly ordained to the work of a Gospel minister, and was greatly successful in winning

souls to Christ, and in forming and building up churches in the faith and order of the gospel. In 1800 he received an invitation to take the particular charge and oversight of the Baptist Church, then lately established in Warren, with which invitation he complied, and continued to labour among that people "in word and doctrine," and to administer to them the sacraments of the new testament, until his further usefulness was terminated with his mortal existence, January 31, 1819.

The foregoing are the chief incidents in the life of Elder Fuller which the writer of this article has been able to collect, previous to his settlement in the town of Warren; where he resided for a term sufficiently long fully to develop the minutiae of his character, and to give opportunity to ascertain his real character as a christian, as a member of civil society, and as a public servant of Jesus Christ in the ministry of his gospel.

Humility was a distinguishing trait in his character. The impression which a stranger, on his first acquaintance with him, would have received, would have been, that he was a mortified, self abased penitent, trembling and shrinking into nothing in the presence of his Maker, yet hoping for his mercy through the merits of a Redeemer; and this impression would have been confirmed and strengthened on further acquaintance with him. With the apostle Paul he was ever ready to subscribe himself "less than the least of all saints," and "the chief of sinners."

This deep and abiding sense of sin and unworthiness, accompanied with a due concern for the honor of God's holy name is, perhaps, one of the best marks of sincere piety which we can possess in ourselves, or exhibit to others; and when habit-

ually exhibited in the deportment and addresses of a christian pastor before the eyes and the minds of his flock, must be supposed more directly to impress the heart and conscience, than the most elaborate harangues on the odiousness of vice and the loveliness of virtue, when the declaimer's heart appears to have no participation in his subject.

When Mr. Fuller ascended the pulpit, a solemn gravity and becoming dignity *commanded*, while a serene and pleasant countenance *invited* and fixed attention. His air, manner, and address, were well adapted to the sacred functions of his office.

He made no pretensions to, nor did he affect, any elegance of style, or arts of oratory. His "speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Not that his style and manner had any thing low, or mean, or vulgar, in them. He was no contemptible reasoner or pleader when managing the cause of his divine Master, and urging the treaty of peace and reconciliation on the choice and acceptance of the sinner. His pulpit oratory was above mediocrity. His subjects were judiciously arranged and handled; and method and order duly observed. But he wished and determined to know and to teach nothing among his fellow sinners to whom he preached, "save Jesus Christ and him crucified." The sum and substance of all his preaching was the mediatorial plan of redemption and salvation, considered in all its connexions, relations and bearings, from its first foundation laid in the eternal counsels of Heaven, to its final consummation in the glorification of all the "ransomed of the Lord," and the final

confusion and perdition of all the enemies of God, his kingdom and government. This plan presupposes and necessarily involves in it the fall of man—the consequent total depravity and ruin of his whole race—the sovereign election of grace of some to holiness and happiness—the necessity of regeneration by the immediate operations of the Holy Spirit—justification by faith, through the imputed righteousness of the Redeemer, and the final perseverance of the saints, who, according to the divine promise, "are kept by the mighty power of God, through faith, unto eternal salvation." These doctrines, with their practical uses, constituted the bones and sinews of all Elder Fuller's sermons. Rarely did he preach, on whatever occasion it might be, without bringing into view, and insisting on some or more of these fundamental, interesting truths; and he held to the same view and construction of them, and explained them in the same light and manner, as did Calvin, and the first reformers, and as they are held up in the standards of orthodoxy in the protestant churches.

It ought to have been before noted, than when Mr. F. first devoted himself to the service of Christ's church, he employed much of his time in a careful and prayerful examination of the holy Scriptures, and perusal of such commentators on them as, in his opinion, best entered into their true spirit and meaning; and he ever after was a studious man, and his studies were solely confined to acquiring knowledge in his own profession. Among many others, the British Andrew Fuller, and our New-England Edwards and Hopkins, were his favourite authors; and though, in articles of faith, he called no man on earth, father or master, yet,

from the study of his Bible and his favourite authors, he had thoroughly digested a system of divinity, which he believed to be rational, consistent, and harmonious in all its parts; and which he was very capable of explaining and defending.

It is not unreasonable to suppose, nor foreign here to mention, that the particular striking views which he had of the divine character and law,—of Christ, and his infinite atonement, of sin and holiness, and of *himself* as a sinner, at that ever memorable hour, when it pleased a sovereign God to take the scales from his eyes and the veil from his heart, and to reveal his Son Jesus in him, might impart a kind of stamp and colouring to all his discourses on subjects of experimental religion; and such were mostly all his discourses.

He well knew how to describe the sinner under a law work, awakened to an alarming sight and sense of his perishing condition as a sinner, condemned by the law of God to eternal sufferings, helpless, hopeless, yet still maintaining the opposition and enmity of his heart to God, his law and government. He dared to assert that the sinner in these circumstances, must be brought cordially to bow to the sovereignty of Jehovah, to approve of his law as holy, just, and good; and in the language of Scripture, “to accept of the punishment of his iniquities” before, and in order to, receiving Jesus Christ, in his true character and on his own terms. But perhaps he never appeared to others, or felt himself more in his element, than when exhibiting to sinners, slain by the law, a *precious* Christ, his *precious* atonement and righteousness, and a *precious* salvation; or when displaying these *precious* objects, to the increasing love and admiration

of all the friends and subjects of free grace. Free grace was his delightful and darling theme; he loved to turn off all glory from the creature, and to ascribe, “Blessing and honour, and glory and power, to him that sitteth on the throne, and unto the Lamb for ever and ever.” “Salvation by grace, through faith, and that not of the creature, but the gift of God,” was an essential part of his system.

Still he was no antinomian—in his discourses on the subject, he cautiously and strictly guarded against the abuse and perversion of the doctrines of grace to the purposes of licentiousness, and severely reprobated all pretensions to experimental religion where the life and conversation were habitually irregular and disorderly. Having laid the foundation and commencement of all true religion in regeneration, supreme love to God, repentance and faith, he built thereon the superstructure of good works; and was as strenuous an advocate for gospel morality as for gospel grace.

Elder Fuller did not limit his duties as a pastor to the walls of the meeting house, nor to the first day of the week; he had something to do in the service of his blessed Master every day; he taught his people “from house to house” as well as in publick. His pastoral visits engrossed a great share of his time; and, perhaps, he did as much good by the advice, admonition and counsel which he administered in private, as by his publick addresses.

His visits were not formal and ceremonious, for though he was no sour ascetic, and did not refuse, occasionally, to mingle in society innocently cheerful, yet his conversation always savoured of religion, and, in all companies, and on all occasions, he studied to

advance something which might minister "grace and godly edifying" to those who heard him. He had a happy talent of introducing religious subjects, and a facility of improving the occurrences of the day to that purpose. You could hardly have met with him, however short the interview, without being reminded by some hint, either more directly or indirectly given, "that you were a probationer for eternity;" or of some other serious and important religious truth.

He was particularly assiduous in visiting those of his flock, who were in affliction and trouble, either of body or mind. On such occasions, his first inquiry, was, to investigate the spiritual state of the afflicted; whether it were that of carnal security in sin, or agonizing under a sense of guilt, and apprehension of divine wrath, or enjoying a good hope through grace. He was particular and faithful in applying appropriate counsel and advice to each, as their cases severally required.

Those of the people of his late charge, who may peruse this Memoir, will be reminded, that the walls of their houses, are, and will be, witnesses of the many devout and fervent prayers, there offered, and the solemn counsels and admonitions, there administered, by their lately deceased pastor; witnesses for him, of his faithfulness—witnesses against them, if they neglect religion, and "continue to cast off fear and restrain prayer before God."

Though Elder Fuller sometimes thought that he met with discouragements in the prosecution of the work of the ministry, and was ready at times, to com-

plain that he "laboured in vain and spent his strength for nought," yet there is great reason to believe that he was instrumental of doing much good in the course of his ministry. He had the happiness and satisfaction sometimes of "seeing the pleasure of the Lord evidently prospering in his hands," at sundry seasons during his ministry, there was, at least, a partial shower of divine influence shed down upon his congregation, and many were added to the church. There are not a few in Warren and its vicinity, who own him as their spiritual father. These, with many others,* who have sat under his ministrations with profit and delight, will long cherish an affectionate remembrance of their dear departed, faithful minister.

Elder Fuller never enjoyed a high degree of health. It may be presumed, that after becoming a preacher, his close application of mind to study, his fatiguing journies, his frequent and laborious public speaking, altogether, had a tendency to weaken and impair a constitution, naturally delicate, and to hasten on those decays which finally sunk him in his grave.

For several of the last years of his life he was subject to frequent returns of his bodily complaints which sometimes prevented his attendance on the duties of the sanctuary, though oftentimes he appeared there when his pale, emaciated form, his sickly countenance, his feeble, tottering steps and faltering voice, indicated a bed of repose as a more suitable place for him than the floor of a meeting-house.

For years before he died he entertained the sentiment that he

* That Elder Fuller stood high in the esteem of his brethren, in the ministry, and of the religious public of Maine in general is apparent from his having been for a number of years before his death, Moderator of the Lincoln Association, and President of the Maine Baptist Auxiliary Society in aid of Foreign Missions.

had but a little time longer to tarry in this world, and that "the time of his departure was at hand." Doubtless he lived years beyond what was once his assured expectation. He was accustomed to speak of his own approaching dissolution with great calmness and composure of mind, though always with becoming solemnity; nor did he always on these occasions utter the strong language of assurance. Sometimes the most he said was, "that he entertained a humble hope, through the infinite mercy of God, in Christ Jesus, that he should not be finally a cast-away."

The concern which seemed to lie heaviest on his heart was for the welfare of Zion, and particularly for the flock of Christ, with which he had been so long and happily united in communion in the word and ordinances. He was greatly desirous that they should be provided with an able minister of the New-Testament after his decease. Nay, he wished that a successor, such an one as the great Head of the church should qualify, own and bless, might be designated before his death.

He "preferred Jerusalem to his chief joy," and was more solicitous that the flock of Christ should be led by skilful hands, and fed with "that bread which came down from heaven," and which "endureth unto everlasting life," than that his own connections after the flesh should be provided for in this world.

But though he had been declining and lingering and dying for years before, yet his death, when it came, was rather sudden. He had been so well in health as to attend public worship on Lord's day, January 23d, and on the following Tuesday, to visit a family at the distance of 5 or 6 miles, and on the evening of the Monday succeeding he expired.

In the night, after his return from the visit above mentioned, he was seized with the most acute and distressing pains in every part of his mortal system, and the next morning he was subjected to the paroxysms of a violent inflammatory fever, which disordered his intellects for the next twenty four hours, when the inflammatory symptoms abated, and he recovered his rational faculties, which he retained to his last hour.

Though he remained in a state of extreme debility, he was yet able, with a feeble, faltering voice, to bear his dying testimony to the divine reality and excellence of that religion which he had so long professed, and so zealously preached, avowing it to be the anchor of his hope, his only support and consolation in that trying hour; and recommending it to those around him, as their best friend in life, and only one at death, with all the weight and solemnity which a death bed can add to the impressive language of an aged, experienced saint, and firm and joyful believer, expecting, the next hour, to stand in the presence of his Judge.*

* The following communication is from the pen of a young minister, who was by the bed-side of Elder Fuller when he died, and who is intimately conversant with his only surviving son.

"On the Friday previous to his death, his son visited him, and they had a free and interesting conversation together, under the impression, perhaps, on both sides, that it was a last interview and a parting adieu. Elder Fuller then appeared perfectly sensible of his situation as a dying man. But though death had arrested him, he was not dismayed. To this hour he had often looked forward, and on its arrival, he possessed his soul in peace. He conversed very

Gradually, yet patiently and tranquilly, he sank under the increasing weight of disease; while "a mortal paleness" was visible "on his cheek," the serenity of his countenance indicated a "glory in his soul;" not indeed glory consummated, but an earnest of that heavenly glory, immediately to be revealed, and of that "fulness of joy, at God's right hand," immediately to be entered upon.

At length, "the curtain dropped!" the veil which separated the waiting saint from the invisible world, was rent—his earthly tabernacle was dissolved—noth-

ing remained but an inanimate lump of clay, to be consigned to the bosom of the earth from whence it came—the immortal spirit, unfettered and enlarged, winged its way to regions of purity. love and joy, to unite with congenial spirits, "the spirits of just men made perfect," in the everlasting participation of those "good things" which God hath prepared and laid up in store for them who love him, and which "eye hath not seen, nor ear heard, nor the heart of man conceived."

freely on death, and the realities of a future world. His hope remained strong and unshaken in God, his Saviour. Those very doctrines which he had so frequently exhibited in public, with a zeal and earnestness proportioned to their importance, were now his support and joy. He said to his son, "Tell brother — (a minister living a few miles distant) to continue to preach the same doctrines that he now preaches, for on them I rest my soul." Again he said, "I have finished the ministry which I received of the Lord Jesus." He added, "I shall die, and go down to the grave; but have nothing to fear." At the same time he repeated several passages of scripture, and parts of Watts' hymns. The following verse is particularly recollected.

"They die in Jesus, and are blest;
How kind their slumbers are!
From sufferings and from sins releas'd,
And free from every snare."

The flock of God, to whom he had for many years unfolded the glorious gospel, engaged much of his attention; and he appeared anxious for their spiritual and eternal welfare. He seemed like a man who had finished his work, and was waiting for the coming of his Lord. The world receded from his view, the excellencies and glories of Jesus swallowed up his soul, while he, with sweet composure, dwelt on the theme of salvation by unmerited grace.

The Monday morning following, he was deprived of his speech. His weeping friends stood around him to catch his dying accents; but his full heart was denied utterance by his tongue. He retained his senses through the day, and even to the last hour. And although he was unable to speak, and tell those around him his feelings and views, yet the heavenly smile which sat on his countenance, plainly evinced that God gave him everlasting consolation in Christ Jesus.

On Monday evening, about eleven o'clock, he fell asleep in Jesus, without a struggle or a groan. Leaning on the great Captain of his salvation, he passed through Jordan's flood, fearing no evil. The God who cheered him in life, who sustained him under many heavy burdens, who enabled him to surmount great difficulties and discouragements, who prepared him to suffer for the name of Jesus, who heard his secret groans, and beheld his tears; this God was with him in his struggles with death, and conveyed him to the regions of the blessed.

Thus lived and thus died this pious servant of God. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Religious Communications.

For the Amer. Bap. Mag.

THE IMPORTANCE OF SPIRITUAL-MINDEDNESS TO THE MINISTERS OF THE GOSPEL.

THE exclamation of the great Apostle of the Gentiles, with reference to the ministry of the word, very clearly expresses his sense of the magnitude of the work, and of human insufficiency to perform it. "Who is sufficient for these things?" The apostle was not deficient in talents or learning. He had been educated at the feet of Gamaliel. He knew how to appreciate the literary advantages he had enjoyed, and how to use them in subserviency to the cause of truth. But when the apostle employed the above language, he felt that no human attainments were in themselves sufficient to qualify any man for the great work of preaching the gospel. He knew that it was possible to be possessed of genius and literature, and yet be destitute of that grand prerequisite without which an angel's powers would fail in a work like this. He also knew that it was possible to be possessed of saving grace, and nevertheless be void of a prevailing spirituality of mind, without which, the private christian will be dull and lifeless in the closet, and the minister of the sanctuary spiritless and unsavory in the pulpit. Paul in his 8th chapter to the Romans, distinguishes the believer from the unbeliever by their prevailing tempers of mind. "To be carnally minded is death." It is a sure evidence of an unregenerate mind, and constitutes that death which he invariably possesses. But to be "spiritually minded is life and peace:" It is a sure evidence of a regenerate heart, and a source of animation,

joy, and comfort, to the soul. To possess such a bias of mind, is of vital importance to every christian, but particularly so to the teachers of religion. They must be men of *godliness*, and men of *prevailing spirituality*, or their ministry, whatever the elegance of their diction, will neither feed the saints, nor alarm the death-like slumbers of sinners.

The work of a minister of Christ, unlike that of a mechanic, consists principally in labours of the mind. The mechanic, when once he has acquired a knowledge of his art, has a plain beaten path before him; but it is not so with the minister of Christ. His work is not adjusted with compass and rule, but depends upon a spiritual performance of it. Nor is his work like that of some learned professions. The Physician, the Lawyer, the Astronomer, have their several courses of study, and having passed through these, are considered qualified to enter upon the duties of their professions. Such is not precisely the case with Christ's servant. He may have gone through a regular course of literary and theological studies, his system may be clear and strictly biblical, but if he be destitute of a spiritual mind, his reasoning will be like speculation upon philosophy, which neither warms nor animates the soul. Or, like the marble statue, how beautiful soever its features, however just its symmetry, the touch declares its want of real life. A man destitute of a spiritual mind, may delight the ear of literary acumen

by the force of reasoning and the beauties of language ; but being destitute of a spiritual discernment of the truth, he will do little to instruct the lowly disciples of Jesus, or to bind up the wounds of a bleeding conscience. To what may such preachers be compared, but to those wandering islands which break from Nova Zembla's coast, and carry the atmosphere of the poles wherever they come. Of such preachers we can never say, as Cowper says of the faithful servant of the cross :

"There stands the Messenger of truth: there stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear:
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace."

The station of every pastor requires that a considerable part of his time be spent in study, and preparation for his public labours. The study of the word of God demands his first and principal attention. This book is the touch-stone which must try all his inferences ; and the standard that must test all his decisions. From this, he must draw all the doctrines he preaches and all the practices he inculcates. To become thoroughly acquainted with the scriptures of truth, must therefore be of high importance.

But the study of the divine oracles does not suppose that the use of other books is to be precluded. Paul exhorted Timothy to "give attendance to reading." Indeed the pastor who neglects it, can expect to afford but little variety of instruction to the people. When he has gone over the several branches of christian theology, he will appear quite exhausted ; and though he may boast, he never delivered two sermons alike, so much sameness will prevail, that but little variation will be observed, however different his text.

The preparation of discourses for the pulpit, forms another branch of pastoral duty. This is an important part of his work, a part, if it be not faithfully performed, will soon depress him in the estimation of his hearers. There are two extremes in preaching, against which the pastor needs to guard. The one is, that of constantly reading his discourses ; the other, a neglect of writing and constantly extemporising. The former must necessarily cramp the mind in preaching ; the latter, will certainly diminish the quality of his sermons. Preparation by study and writing cannot therefore be neglected without essential injury to his usefulness. In preparing popular discourses, many important considerations will press themselves upon his mind ; all of which will have weight and influence upon the subjects he may address to them.

The work of *public preaching* is of high importance. The object in this service is to afford instruction to the hearers, and that kind of instruction which is suited to convince the impenitent, to reform the vicious, comfort the distressed, and edify the believers. To each of these he will have respect, apportioning his instructions and counsels to meet their several necessities and characters. Nor is this so easy a task to perform as some may conceive. The edification of the saints demands an understanding of the various experiences of christians. Their torpor must be aroused, their zeal excited, their dangers portrayed ; and, when distressed, they must be comforted, their fears removed, and the promises of God suitably applied to their cases.

Besides these, sinners must be threatened with the anger of God against the finally impenitent. Much must be said to arouse their

slumbers, and put them upon solemn inquiries. Their false refuges must be exposed, and their cavils refuted. Should the messenger of the cross, when pleading with immortal souls, be dispassionate—should he portray the joys of heaven and the pains of hell, with the coldness of philosophy? Preaching, says Mr. Baxter, is “a work that requires greater skill, and especially greater life and zeal, than any of us commonly bring to it. It is no trifling thing to stand up in the face of a congregation, and deliver a message of salvation or damnation, as from the living God, in the name of the Redeemer. What! continues he, speak coldly for God and the souls of men? Can we believe that our people must be converted or condemned, and yet can we speak to them in a drowsy tone? Speak to your hearers as to men that must be awakened, either here or in hell.” Such were the views of that good man upon the work of preaching the gospel. But these are not all the duties which belong to a servant of Christ.

His pastoral office imposes a solemn charge. As a pastor, it is his duty to oversee the flock, to provide for their spiritual wants, to heal the sick, and restore the wandering. And that he may be successful in these, he must make himself acquainted with their trials, their doubts, and their fears. He must know their deportment and conversation, that whatever is not in accordance with the gospel, may be corrected and removed. It is his duty also to preside in the church, and to regard with unwearied care, whatever relates to her spiritual interests.

One other class of duties which is incumbent upon the minister of Christ, is, *parochial visits*. In passing from house to house,

among his people, he has opportunities of seeing the various grades of society, and the various characters which they sustain: The poor and the rich, the happy and the miserable, the ignorant and the learned, the vicious and the virtuous. To meet these varieties of character and condition with advantage, will be an object of his solicitude and care. And he will so far accommodate himself to their situations, as will afford him the best opportunities of doing them good. Such is the nature of a pastor's work; such the duties that must be faithfully discharged by him, or the blood of souls will be found upon him at the great day of solemn account.

But what can qualify a fallible, sinful creature for such a work? Will talents and learning, or even grace itself? The two first of these have been supposed as useful and necessary appendages to an able minister of Christ, and the latter considered an indispensable requisite. But these are not enough. His heart must glow with holy love, he must feel the truth, and be affectionately desirous of winning the souls of his hearers unto Christ: he must feel it his meat and his drink to devote his talents and his time exclusively for the honour of his Lord and the salvation of his fellow men. He must be possessed of a *prevailing spirituality of mind*.

Is he destitute of this invaluable requisite? What has he to prompt him in those self denying labours we have described? As to earthly emoluments, there are few of the ministers of Christ who receive even a competency. On the contrary, many of them are obliged to neglect the study and other important duties to follow the plough, or be doomed to conduct a school, calculated to exhaust their patience, diminish

their talents, and depress their spirits. But let the churches know that wherever this is the situation of a minister, when it might be otherwise, they themselves are constant sufferers. They *must* lack that knowledge, which their pastors would bring to them, if their families were but comfortably supplied, so that they could "give themselves wholly to prayer and the ministry of the word."

But without a spiritual mind, let his situation be what it may, his studies will become a task, his unfruitfulness apparent, and his labours quite useless. If he has this heavenly qualification, though he may not have enjoyed literary advantages, a savour of piety will mark his labours, that will do much to recommend and promote the cause of religion.

Beside, the possession of a peaceful mind is vastly important to the minister of Christ. And can he have such peace, unless he is spiritually minded? Religion is not a mere skeleton without flesh and animation. No, it is a body and soul in which all the functions of life are well maintained; it is theory and experience combined. Spiritual mindedness not only affords its benefits to personal religion, but it greatly facilitates public labours. When the servant of the Lord attempts to preach with indistinct and contracted views of the truth, when his mind is little intent upon the subject in hand; instead of preaching with ease, with life and power, his sermon will drag heavily and die upon the ears of his audience. Hence, his preaching will make little impression on the *hearts* of the people; though it may elicit their attention for its ingenuity of argument. Bishop Burnet remarks, "that is not the best sermon, which makes the hearers go away talking to one another, and praising the speaker,

but that which makes them go away thoughtful, and serious, and hastening to be alone." And says another author, "there is a piercing heat, a penetrating force, in that which flows from the heart, which distinguishes it, not only from the coldness of indifference, but also from the false fire of enthusiasm."

The minister of Christ, beside his trials which are common to private christians, is liable to many discouragements peculiar to his office. His commission admits no retreat, his labours no cessation. The people constantly look to him for the bread of life. But sometimes when the morning of Sabbath comes, he is obliged to say, as Peter in another case, "I have toiled all the night, and have taken nothing." Did he possess constantly a spiritual mind, this trial would not often occur. Something would be found to furnish the multitude; and though he may have been deprived of his usual time for meditation, yet truth would open to his view, and a faithful Master would stand by him, and enable him to declare the message of salvation with freedom and power.

A spiritual mind is of important use to the servant of Christ in the discharge of all the duties he owes to the church. It will assist his understanding of discipline, and help him to preside in the church, and manage all her concerns to the best advantage. It will greatly assist his visits to the sick and afflicted, will render all his deportment such as becometh the gospel he declares. In a word, it will make the whole course of his ministry easy and pleasant to himself, profitable to the church, and of everlasting benefit to the souls of his hearers.

If spiritual-mindedness is of such importance, if it affords such advantages; then how much care and pains ought those who sustain

the responsible character of christian ministers, to bestow in its cultivation and maintenance? Some may conceive that the *studies* of ministers are calculated to produce this effect. Doubtless some studies are; but all are not so, however important they may be in their places. As ministers have to consider religious truths with a view to the instruction of other men, they are in danger without watchfulness and care of considering it chiefly in relation to their professional duties; and hereby of neglecting a personal application of it to their own characters: of keeping it in the understanding, without allowing it to descend into the heart. It is that reading which we accompany with prayer, and meditations suited to advance godliness, that promotes spirituality of mind. Can we hope to awaken the dormant feelings of the believer, when our own powers are unmoved with the momentous truths of the gospel? Can we expect to arouse the secure sinner, when we have little feeling of their guilty state and instant danger of sinking in the shades of endless death? How will that servant of Christ bear to meet those souls, naked before God, whom it was his duty to have warned, but towards whom, for want of a just sense and exercise of religion in his own heart, he had been unfaithful? Let such as sustain this sacred office, often reflect upon those solemn words of Jehovah by Ezekiel: "O son of man, I have set thee to be a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked of his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

For the Am. Bap. Mag.

A DISSERTATION ON HEB. VI. 4, 5, 6.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and the powers of the world to come; if they fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

This passage of scripture has appeared to many christians a difficult passage; and has been differently explained by theological writers; an attempt, therefore, to reflect light upon it, should that attempt prove in any measure successful, would subserve the cause of truth, and promote the comfort of the children of God. Without spending time to investigate the several contradictory comments which have been given of this passage, and to weigh their respective merits, it will be proper to take a view of the scope of the Apostle's argument in this chapter, and the design which he had particularly in view. He manifestly considered the persons to whom he was writing, not as destitute of grace, but as being weak in the faith; not as wholly void of the saving knowledge of Jesus Christ, but as being babes in knowledge: Thus he says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."* Here we see what it is for which the Apostle

* Heb. v. 12, 13, 14.

blames them, and what it is to which he would excite them: He blames them for having lived below their privileges, and for not having improved those means of information which God had afforded them: they had been dull and negligent scholars; they who when for the length of time they had been in the school of Christ, ought to have been capable of teaching others, had but just learned the elementary principles of christianity, and even these, they had learned so poorly as to need some one to teach them to them again. He would excite them to greater diligence, more strenuous and persevering exertions in the acquisition of Christian knowledge, to labour to become *skilful in the word of righteousness*. A deep, intimate, and systematick knowledge of divine truth is highly important to christians, as it promotes their comfort, gives them establishment, and qualifies them to honour God in the world. For a christian to be contented to live comparatively ignorant of his bible, shews plainly enough that he has no great love to it; and if he has no great love to his bible, he has no great love to God whose word it is, whose character it illustrates, and whose glory it manifests. For the purpose of stimulating his christian brethren to proper exertions for the attainment of those more eminent degrees of divine knowledge to which he exhorted them to aspire, thus the Apostle writes: "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal

judgment. And this will we do if God permit."* The *principles* here enumerated, are the first elements, the fundamental rudiments of christianity, without the belief, experimental knowledge, and cordial acknowledgment of which, a man cannot be a christian. The word here rendered *principles* is ἀρχαῖς and is rendered by Beza, *inchoat*, beginnings; the same word in Chap. v. 12, is rendered by him, *elementa*, and by our translators, *first principles*; so that the Apostle here exhorts us to leave the elements, the beginnings, the first principles, of the doctrine of Christ, and to go on to perfection. It may be asked, in what sense are we to leave those principles? Certainly not by an abandonment of them as useless, nor a relinquishment of them as untrue; but as the scholar leaves his alphabet, when he advances in literature, or as an architect leaves the foundation when he rears up the superstructure. If a scholar should be all his life poring upon his alphabet, he would never become learned, or if the architect was perpetually busied in laying the foundation, the stately walls, the lofty pillars, the beautiful cornice, and the superb capitals, would never appear; so if the christian never advances beyond the first principles of the doctrine of Christ, he never will rise to that eminence in christian knowledge, to that usefulness in the church of God, to which it is our duty to aspire: in a word, we should consider those elementary principles as settled, as no longer subjects of inquiry; but urge forward our research to the more sublime mysteries of christian doctrine. Here let it be remarked, that it is not supposed, that the knowledge here so warmly recommended by the Apostle, is merely theoretick knowledge in

* Heb. vi. 1, 2, 3.

theology; indeed, the Apostles seem to have no notion of any other kind of christian knowledge, only that which is, properly speaking, experimental, that is, they describe christian experience, as consisting in those exercises and affections which correspond with that system of divine truth which is revealed in the word of God.

The way is now prepared to enter into a more particular investigation of the passage more immediately under consideration.

The great question is, whether the apostle by those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, meant to describe regenerated persons or real saints, or whether he was describing persons, whose moral characters were radically distinct from that of real saints. In the solution of this question, we ought to be governed by the known and established laws of exegesis; to whatever conclusion those laws may lead us. We are never in greater danger of violating those laws, than when we fancy a favorite tenet is in danger, and we feel ourselves pinched by a difficulty; in such circumstances we are apt to invent a plausible hypothesis, rather than be at the pains of removing the difficulty, by a patient and thorough investigation of the subject. Such, it is apprehended, is the hypothesis which supposes the Apostle to be here speaking of certain attainments, which men may possess, and yet not be real christians. The Apostle was here, most manifestly, exhorting christians to perseverance, to advance forward in the divine life. To introduce a des-

cription of their attainments, and to tell what might or might not happen to men, whose moral state and characters were radically distinct from that of the persons whom he was exhorting, seems to be totally irrelevant to his argument, and has no connexion with, nor bearing upon, his subject.

The Greek word which is here rendered *enlightened*, is φωτισθέντας, the apostle uses the same word in chapter x. 32—35, in an exhortation addressed to the same Hebrew christians, where he directs them to call to remembrance the former days, in which after they were *illuminated*, they endured a great sight of afflictions, &c. in a manner which shews unquestionably, that he meant by it a gracious and saving illumination: and it would be hard to suppose that the Apostle used this word twice in this epistle on occasions and with intentions apparently similar; and yet that he attached to it, distinct and even opposite ideas. It is indisputably true that *light* and *darkness*, as these terms are abundantly used in the scripture, are expressive of *saving grace*, and its *opposite*: So St. John uses them; Again, a new commandment, I write unto you; which thing is true in him and in you; because the *darkness is past*, and the *true light* now shineth. He that saith he is in the *light*, and hateth his brother, is in *darkness* until now. He that loveth his brother abideth in the *light*, and there is none occasion of stumbling in him.* In him was life; and the life was the *light* of men.† So St. Paul used them: For ye were sometimes *darkness*, but now are ye *light* in the Lord: walk as children of the *light*.‡ Christians are spoken of, as having the eyes of their understandings *enlightened*.§ And they who be-

* 1 John, ii. 7, 8, 9, 10.

† John i. 4.

‡ Eph. v. 8.

§ Eph. i. 18.

lieve not are spoken of as having their minds *blinded* by the god of this world, lest the *light* of the glorious gospel of Christ should shine unto them.* Now, by what correct laws of exegesis are we authorised to conclude, that they who in the passage under consideration, are said to be en-

lightened, are yet the same, that in other passages, dictated by the same spirit, are said to be in *darkness*? What authority have we to understand the term *enlightened* in such a sense, as leaves the subjects of that enlightening, wholly under the power of darkness?

[To be continued.]

Review.

MINISTERIAL ZEAL. *A Sermon, delivered at Waterville, Aug. 15th, 1820, before the Maine Baptist Education Society. By Stephen Chapin, Pastor of the Baptist Church in North-Yarmouth..... Portland, 1820.*

We think the Sermon before us is calculated to be eminently useful, especially to those readers who are set for the defence of the gospel. The design of the preacher is to explain the nature of christian zeal, to illustrate its excellencies, and to exhibit a series of truths eminently tending, with the divine blessing, to raise to a vigorous and constant flame, the zeal of the minister of Christ. This discourse was delivered before the Trustees of the Maine Baptist Education Society at their annual meeting. The preacher availed himself of the opportunity to impress on his brethren in the ministry who were present, an important subject.—And we take the liberty here to suggest the expediency and utility of having the sermons preached at Ministers' meetings, and Associations, and the meeting of Mission Boards, more *particularly*, though not *exclusively*, addressed to those who labour in word and doctrine. Surely there is no minister of the gospel who would consider it unnecessary for him to have his

mind stirred up by way of remembrance. But to return to the Sermon. The text is taken from Col. iv : 13. "For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis."

It is a part of the testimony of Paul in favour of Epaphras.

After a suitable introduction, the author deduces from the text the following doctrine: Great zeal in the ministers of Christ, for the prosperity of the churches, is highly commendable. He defines and characterizes zeal, gives the reason of this commendation, and mentions some of the most prominent incentives to it. We are pleased with his definition of zeal.

"Zeal is a mixed passion, comprising love, faith, courage and great sensibility. The word is of Greek origin, and comes from one which signifies to be hot. It is a vigorous, earnest and vehement affection of the mind, and is either good or bad, according to the cause, by which it is produced, and the object which it pursues. Christian zeal may be called a sacred fire, infused into the soul by the spirit of God, producing a strong pulse, and great activity in the moral system."

This zeal must be under the control of knowledge, should be constant, and ought ever to be consistent. Under each of these

particulars, appropriate remarks are introduced. Our limits permit the following extract only, from this part of the discourse.

“Great zeal and great tenderness and compassion, may and ought to exist in the same character. Of this truth we have some illustrious specimens. Nehemiah, when he entered the polluted camp of Israel, and attempted to reform those, who had grown hoary in sin, seemed to have a heart and nerves of brass and steel. He well knew, that the disease was too obstinate to yield to mild applications. He therefore laid about him with much boldness, contending with some, smiting some, and shaking others by the hair of their head. The fire of his eye, the terror of his voice, the severity of his measures, alarmed the guilty, as by the shock of a sudden and angry storm. But this same man, before he began this work of reform, seemed to be an assemblage of tenderness. When he heard of the afflictions and desolations of Zion, he sat down in Babylon and wept, and mourned, certain days, and fasted and prayed, pleading in the most pathetic strains the ancient covenant promises, respecting his beloved people.”

Under the second head some of the valuable fruits of this zeal are mentioned.

“This zeal imparts a value to all other endowments. A christian minister may have strong powers, a mind highly enriched and embellished by all the science and literature of his day—he may possess wealth and connexions, which may give him weight of character; yet if he possess little zeal for God and his cause, these rare talents will be of small service to the Church. They will be permitted to crumble away under the rust of sloth. But let this man have a great share of heavenly zeal, and he will rise to action, and his strength of mind, his learning, his property, his influence, and every other help within his reach, will all be laid under tribute, and all must bring him aid in advancing his Master's cause.”

We must refrain from making any more selections from this part of the discourse, in which the

preacher shews that this zeal will impart a holy courage, will convict and intimidate the ungodly, and will exert a happy influence on the spiritual flock

Among the most prominent incentives to ministerial zeal which Mr. C. dwells upon, are the immense value of the soul, the value of the church, and the design of her existence—that the cause in which ministers are engaged, is the cause of God—that in this cause there is an assurance of success—and the necessity of zeal in order to be successful.

The following remarks on the worth of the soul appear to us peculiarly forcible.

“What language then shall I employ? what comparisons shall I make, to give some faint impressions of the worth of the soul? Suppose you have that strength of vision, which will bring within your inspection all the worlds, that God hath scattered throughout the immensity of space; suppose you can count their number, and learn that all these worlds are filled with the highest order of intelligent creatures, all of whom have been kept in a state of perfect and progressive enjoyment, from the dawn of creation to this very hour; suppose that you can tell all their inhabitants, and make a full estimate of their united happiness! How immense this concentrated, this aggregate worth! Should God by one word annihilate the whole, leaving no other intelligent being in the universe but himself, how great, how boundless the void! how infinite the loss! But one soul, if brought to the knowledge of God, will enjoy an amount of happiness in eternity, greater than all the created bliss, that has as yet been felt in earth and heaven!”

We forbear making more than one further extract, hoping that our readers will avail themselves of the privilege of reading the whole discourse. We are persuaded that a perusal of it will impart both pleasure and profit. It is from the concluding address to the ministers present.

"If you wish for further excitement, look to the men of this world, and let their zeal provoke you to emulation. The wicked are in earnest, they sin greedily, and that too with both hands. No stings of conscience, no rebukes of reason, no threatenings, however awful, no promises, however rich, will quench their zeal, or induce them to leave the paths of the destroyer. Wherever you turn your eye, all is full of labour. Man cannot utter it. Commerce whitens on every sea, or roars on her ten thousand wheels. Agriculture employs her thousands of men and animals to subdue the earth and to gather her fruits. The manufacturer pursues his object, amid unceasing noise and labour. For a few cents per day the sailor braves the perils of the ocean and visits climes, yellow with disease. The soldier for a small reward will submit to hard fare and harder fighting. For the toys of honour the ambitious climb the pinnacle of fame, till they pant for breath. And the scholar to solve a favourite problem, or to riot in classic beauties, grows pale over his midnight lamp. All this they will do to obtain a corruptible crown, that soon fades away. But you are seeking a crown and glory, which will shine forever, when the heavens are no more. What are all the attainments of the most favoured men of the world, when compared with the smallest success of the minister of Christ? They may acquire wealth, speak with the tongues of men and angels; they may navigate seas, traverse all lands, see and know all that can be seen and known in this world, they may conquer armies, capture fleets, gain the highest seats of earth-

ly distinction, and possess a fame eclipsing that of Cæsar, yet after all, if they die in their sins, they will have lived to no valuable purpose. They will all walk in a vain show, and all be disquieted in vain. But if, when you reach your final rest, you can see one soul, amid all the millions around the throne, who is loud in his praise to God, and points you out, as the humble instrument of his salvation, this sight will be your glory and crown of rejoicing."

We earnestly wish for this sermon an extensive circulation. Happy for the church of Christ would it be, if all her ministers possessed much of the spirit here inculcated. May God clothe the heralds of Zion with salvation, that his people may shout for joy.

Though the sermon is addressed to ministers, yet it may be perused with great profit by private christians. Every disciple of Christ should be "zealous of good works;" should be deeply interested in the prosperity of Zion. It ought to be the habitual feeling of his heart, to prefer Jerusalem above his chief joy.

We cannot omit to add, that should the perusal of this discourse impress on the minds of the reader the paramount duty of PRAYING FOR THE MINISTERS OF THE SANCTUARY, an important object would be attained.

Missionary Intelligence.

BURMAN MISSION.

Extracts from Mr. Judson's Journal.

DEC. 21st.—After having made arrangements for our wives' residence in town, during our absence, brother Colman and myself embarked. Our boat is six feet wide in the middle, and forty feet long. A temporary deck of bam-

boos is laid throughout, and on the hinder part of the boat, the sides are raised with thin boards, and a covering of thatch, and mats tied on, so as to form two low rooms, in which we can just sit, and lie down. Our company

consists of sixteen, beside ourselves, ten rowmen—a steersman—a headman, whose name is inserted in our passport, and who, therefore, derives a little authority from government,—a steward or cook for the company, which place is filled by our trusty Mounng Nau—our own cook—a Hindoo washerman—and an Englishman, who having been unfortunate all his life, wishes to try the service of his Burman majesty; and this last personage may be called our gunner, he having charge of several guns and blunderbusses, which are indispensable on account of the robbers that infest the river.

We have been much perplexed, in fixing on a present for the emperor, without which no person unauthorized can appear in his presence. Our funds were evidently inadequate to the purchase of articles which would be valuable to him, in a pecuniary point of view; when we considered also, that there ought to be a congruity between the present and our character, we selected that book, which we hope to be allowed to translate under his patronage—the BIBLE, in six volumes, covered with gold leaf, in Burman style, and each volume enclosed in a rich wrapper. For presents to other members of government, we have taken several pieces of fine cloth, and other articles.

Thus manned and furnished, we pushed off from the shores of Rangoon. The teacher Mounng Shwa Gnong had not been to see us for several days, ashamed probably of having declined accompanying us; but just as we were pushing off we saw his tall form standing on the wharf. He raised his hand to his head, and bade us adieu, and continued looking after the boat, until a projecting point shut Rangoon and all its scenes from our view. When

shall we redouble this little point! Through what shall we pass, ere the scene now snatched away be re-presented! The expedition on which we have entered, however it may terminate, is unavoidably fraught with consequences momentous and solemn, beyond all conception. We are penetrating into the heart of one of the great kingdoms of the world, to make a formal offer of the gospel to a despotic monarch, and through him to the millions of his subjects. May the Lord accompany us, and crown our attempt with the desired success, if it be consistent with his wise and holy will.

JAN. 17th.—Reached Pah-gan, a city celebrated in Burman history; being, like Pyee, the seat of a former dynasty. It is about 260 miles from Rangoon.

JAN 18th.—Took a survey of the splendid pagodas, and extensive ruins, in the environs of this once famous city. Ascended, as far as possible, some of the highest edifices, and at the height of one hundred feet, perhaps, beheld all the country around, covered with temples and monuments of every sort and size—some in utter ruin—some fast decaying—and some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque, decapitated relic of antiquity, checkered the motley scene. All conspired to suggest those elevated and mournful ideas, which are attendant on a view of the decaying remains of ancient grandeur; and though not comparable to such ruins as those of Palmyra and Balbec, (as they are represented,) still deeply interesting to the antiquary, and more deeply interesting to the Christian missionary. Here, about eight hundred years ago, the religion of Boodh was first publickly recognized and established as

the religion of the empire. Here, then Ah-rah-han, the first Boodhist apostle of Burmah, under the patronage of King Anan-ra-tha-men-zan, disseminated the doctrines of Atheism, and taught his disciples to part after annihilation, as the supreme good. Some of the ruins before our eyes, were probably the remains of pagodas designed by himself. We looked back on the centuries of darkness that are past. We looked forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O, shade of Shen Ah-rah-han! weep o'er thy falling fanes; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger then, thy little remaining day. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Boodh will die away before the Christian hymn of praise.

JAN. 25th.—Passed Old Ava, the seat of the dynasty immediately preceding the present, and Tsah-gaing, a place of some note, distinguished for its innumerable pagodas, and the residence of one or two late emperors; and about noon, drew up to O-ding-man, the lower landing place of New Ava, or Ahmarapoor, about 350 miles from Rangoon. At our present distance of nearly four miles from the city (and we cannot get nearer this season) it appears to the worst advantage. We can hardly distinguish the golden steeple of the palace, amid the glittering pagodas, whose summits just suffice to mark the spot of our ultimate destination

JAN. 27th.—We left the boat, and put ourselves under the conduct of MOUNG YO. He carried

us first to Mya-day-men, as a matter of form; and there we learnt, that the emperor had been privately apprized of our arrival, and said, let them be introduced. We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, MOUNG ZAH, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were missionaries, or “propagators of religion;” that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced, that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour, when His Majesty was coming forth, to witness the display made on the occasion. When the minister was dressed, he just said, “How can you propagate religion in this empire? But come along.” Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to

sit, and took his place on one side; the present was placed on the other, and Mouny Yo, and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Mouny Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand, the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—"Who are these?" The teachers, great king, I replied. "What, you speak Burman—the priests that I heard of last night?" "When did you arrive?" "Are you teachers of religion?" "Are you like the Portuguese priest?" "Are you married?" "Why do you dress so?" These, and some other similar

questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Mouny Zah now began to read the petition, and it run thus:—

"The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing, that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town, to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred scriptures of our religion. And since it is contained in those scriptures, that, if we pass to other countries and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion, in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea."

The emperor heard this petition, and stretched out his hand. Mouny Zah crawled forward and presented it. His Majesty began at the top, and deliberately read it through. In the mean time, I gave Mouny Zah an abridged

copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. 'O have mercy on Burmah! Have mercy on her king!' But, alas the time was not yet come. He held the tract long enough to read the two first sentences, which assert that there is one eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Mounz Zah stooped forward, picked it up, and handed it to us. Mounz Yo made a slight attempt to save us, by unfolding one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Mounz Zah interpreted his royal master's will, in the following terms:—"Why do you ask for such permission? Have not the Portuguese, the English, the Musselmans, and people of all other religions, full liberty to practise and worship, according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away."

Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said, Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly. He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence

that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace gates, with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception, but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive, as we knew it to be. We were next conducted two miles, thro' the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained, that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat.

At this stage of the business, notwithstanding the decided repulse we had received, we still cherished some hope of ultimately gaining our point. We regretted, that a sudden interruption had prevented our explaining our objects to Mounz Zah, in that familiar and confidential manner, which we had intended: and we determined, therefore, to make another attempt upon him in private.

JAN. 28th.—Early in the morning, we had the pleasure of seeing our friend Mr. G. coming to our boat. It may not be amiss to mention, that he is the collector, who was chiefly instrumental in relieving us from the exorbitant demand, which, a few months ago, was made upon us in Rangoon. He now told us that he had heard of our repulse, but

would not have us give up all hope; that he was particularly acquainted with Moungh Zah, and would accompany us to his house, a little before sunset, at an hour when he was accessible. This precisely accorded with our intentions.

We went to the house of Moungh Zah, some way beyond the palace. He received us with great coldness and reserve. Mr. G. urged every argument that we suggested, and some others. He finally stated, that if we obtained the royal favour, other foreigners would come and settle in the empire, and trade would be greatly benefited. This argument alone seemed to have any effect on the mind of the minister, and looking out from the cloud which covered his face, he vouchsafed to say, that if we would wait some time, he would endeavour to speak to his majesty about us. From this remark it was impossible to derive any encouragement, and having nothing further to urge, we left Mr. G. and bowing down to the ground, took leave of this great minister of state, who, under the emperor, guides the movements of the whole empire.

It was now evening. We had four miles to walk by moonlight. Two of our disciples only followed us. They had pressed as near as they ventured to the door of the hall of audience, and listened to words which sealed the extinction of their hopes and ours. For some time we spoke not.

"Some natural tears we dropt, but wiped them soon.
The world was all before us, where to choose
Our place of rest, and Providence our guide."

And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden; but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

Arrived at the boat, we threw ourselves down, completely exhausted in body in mind. For three days, we had walked eight miles a day, the most of the way in the heat of the sun, which, even at this season, in the interior of these countries, is exceedingly oppressive; and the result of our travels and toils has been—the wisest and best possible—a result, which if we could see the end from the beginning, would call forth our highest praise. O slow of heart to believe and trust in the constant presence and overruling agency of our own Almighty Saviour!

FEB. 12th.—Reached Pyee, 230 miles from Ava; our descent on the river being, of course, much more rapid than our ascent.—Here, to our great surprise, we met with the teacher Moungh Shwa Gnong. I hinted our intention of leaving Rangoon, since the emperor had virtually prohibited the propagation of the Christian religion, and no Burman, under such circumstances, would dare to investigate, much less to embrace it. This intelligence evidently roused him, and showed us that we had more interest in his heart than we thought. "Say not so," said he, "there are some who will investigate notwithstanding; and rather than have you quit Rangoon, I will go myself to the Mangan teacher, and have a public dispute. I know I can silence him. I know the truth is on my side." Ah, said I, you may have a tongue to silence him, but he has a pair of fetters and an iron mall to tame you. Remember that. This was the substance of our conversation, though much more prolix; and he left us about nine o'clock at night.

This interview furnished matter for conversation till past midnight, and kept us awake much of the remainder of the night. Perhaps on arriving in Rangoon, we

shall find the disciples firm, and some others seriously inquiring. Perhaps we shall discover some appearances of a movement of the divine Spirit. Perhaps the Lord Jesus has a few chosen ones whom he intends to call in, under the most unpropitious and forbidding circumstances. Perhaps he intends to show, that it is not by might, nor by power, but by his Spirit. In a word, perhaps in the last extremity, God will help us. Ought we, then, hastily to forsake the place? Ought we to desert those of the disciples that we cannot take with us, and some others, for whom perhaps Christ died, in such an interesting crisis of their fate? Would it be rashness to endeavour to trust in God, and maintain the post, though disallowed by government, and exposed to persecution? But again, can we bear to see our dear disciples in prison, in fetters, under torture? Can we stand by them, and encourage them to bear patiently the rage of their persecutors? Are we willing to participate with them? Though the spirit may be sometimes almost willing, is not the flesh too weak?

Pondering on such topics as these, a little ray of hope seemed to shine out of the darkness of our despair. But it was not like the soft beam of the moon, which kindly shines on the path of the benighted pilgrim, and guides him to a place of shelter. It was rather like the angry gleam of lightning, which, while for a moment it illumines the landscape around, discloses the black magazines of heaven's artillery, and threatens death to the unwary gazer.

FEB. 18th.—Arrived in Rangoon.

FEB. 24th.—We have spent three or four days in inquiring about Chittagong, and the prospect of getting a passage directly thither, or by the way of Bengal.

This evening. Moungh Bya came up with his brother-in-law, Moungh Myat-yah, who has lived in our yard several months, and formerly attended worship in the zayat. I have come, said Moungh Bya, to petition that you will not leave Rangoon at present. I think, replied I, that it is useless to remain under present circumstances. We cannot open the zayat; we cannot have public worship; no Burman will dare to examine this religion; and if none examine, none can be expected to embrace it. "Teacher," said he, "my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother Myat-yah is one of them, and he unites with me in my petitions. (Here Myat-yah assented that it was so.) Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest; I shall not be concerned about the event; though you should leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can follow, I shall be left alone. I cannot baptize those who may wish to embrace this religion. What can I do?" Moungh Nau came in, and expressed himself in a similar way. He thought, that several would yet become disciples, in spite of all opposition, and that it was best for us to stay awhile. We could not restrain our tears at hearing all this; and we told them, that as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to another place, and would, therefore, reconsider the matter.

[To be continued.]

ENGLISH BAPTIST MISSION.

[The public have been apprised, through various mediums, that the Rev. Wm. Ward, one of the Baptist Missionaries from Serampore, has visited England and Scotland, to obtain pecuniary aid for the College established on the Mission premises. He is now in this country soliciting assistance for the same benevolent design. We cordially wish him success, and cheerfully insert the following Circular, which in a lucid manner exhibits the importance of the object. *Ed.]*

NECESSITY OF CHRISTIANITY TO INDIA.

Population, 150,000,000.

THE institutions of the Hindoos are unquestionably among the most ancient now in existence. The *véda* was written, no doubt, before the time of David; and it is probable that the Hindoo superstition, in one form or another, is now professed by 500,000,000 of the human family; the deities worshipped throughout China, Japan, Tartary, the Burman empire, Siam, Ceylon, and India, being all of Hindoo origin.

The philosophical theory most prevalent among the Hindoos at present, in reference to the Divine Being, the duties of time, and final beatitude, is, that God is pure spirit, destitute of attributes; that he remains in his own eternal solitude and blessedness, like the unruffled ocean, unconnected with the creatures; that he is not an object of worship; that there are but two principles in the universe, spirit and matter; that all life is spirit or God; that matter is inert; that all actions, good or evil, are to be attributed to spirit or God; that connection with matter is a state of punishment; that the great business of life is to obtain freedom from this union to matter; that this is only to be procured through the ceremonies or austerities called *jogee*; that by these ceremonies perfect abstraction, or the complete annihilation in the mind of its connexion with matter, is obtained, and that this abstraction being realized, at death the soul of the *jogee* mixes with the all pervading Spirit, that is, returns to the soul of the world.—There are now in India, no *jogees* like those described in the Hindoo writings, though many assume appearances which shew that they wish to be considered *jogees*.

It will be seen, that this system of philosophy carries us to the Athenian inscription, “the unknown God;” that it makes spirit, or God, the author of sin; that it annihilates all the social feelings; consigns to infamy all the relations and occupations of life; and destroys all separate existence after death.

The popular superstition proposes no higher benefit to the most devout, than that they shall, after innumerable transmigrations, become *jogees*.

In the Hindoo writings, the work of creation is attributed to Brumha, the work of providence to Vishnoo, and the work of destruction to Seeb; all created beings. These deities, according to the Hindoo accounts, are continually opposing and thwarting each other in the administration of human affairs. What a triad!

The objects of worship are the gods; these are said to amount to 330,000,000. Among those very commonly worshipped are the cow; Hunoo, a monkey; Aununta, the serpent, and Krishnoo, an infamous lecher, and Radha, his concubine. The car of Jugunnat’h is covered with paintings descriptive of actions the most indecent and infamous; and the worship at the festivals is connected with the open exhibition of indecencies, which can never be described to a Christian people. Gopal, a learned bramhun, acknowledged to Mr. Marshman, of Serampore, that he never went to the temple on these occasions without hiding himself behind one of the pillars. This is the *worship* of the Hindoos; that which should fit them for the duties of time, and the blessedness of eternity!

Infanticide has been practised in India from time immemorial: the rajpoots, a considerable tribe of Hindoos, put all their female children to death as soon as born;—not one survives! They marry in other tribes. Many Hindoo females, after marriage, make a vow to offer to the deity their first child, and these children of the vow are drowned in the Birumpootra, and other sacred rivers.

The Hindoo writings encourage persons afflicted with an incurable distemper to drown themselves in some sacred river, or to throw themselves under the wheels of the car of Jugunnat’h, or to cast themselves into a fire prepared by their relatives. Multitudes annually perish by these means; as they are pro-

mised by the shaster, a healthful body in the next transmigration; and they believe, that if they die a natural death, the same disease will cleave to them in the following and perhaps in successive births.

At an annual festival in honour of the god Seeb, multitudes inflict on their bodies the most shocking cruelties: some have large hooks thrust through the flesh of their backs, by which they are drawn up into the air, and swung round, for fifteen or twenty minutes, the whole weight of the body suspended on the flesh resting on these hooks; others have a large slit cut through the centre of their tongue; others cast their naked bodies on open knives fastened in a woosack, from a height of ten feet from the ground; others have cords drawn between the skin and the ribs in each side, while they dance in honour of this deity; and these devotees close this festival by dancing, with their feet uncovered, on burning coals.

Such is the superstitious faith of the Hindoos in the supposed efficacy of the waters of the sacred rivers in India, that multitudes, in a state of perfect health, put an end to life by drowning themselves in these rivers. At a junction of two sacred rivers at Allahabad, crowds thus perish every year. Capt. Pudner saw sixteen females drown themselves in one morning, as he sat at his own window at Allahabad; and while Dr. Robinson resided there, twelve men at once, with pans fastened to their necks, plunged into the river, and sunk to rise no more. The Missionary residing there often writes in the utmost distress at beholding the number of victims who are immolated in this awful manner.

More than a thousand persons are supposed to perish annually in the pilgrimages to the temples and rivers of India.

All the dying, residing near enough to the Ganges and other sacred rivers, are hurried, in the agonies of death, and exposed, in the open air, to the scorching sun by day, and to the dews of night, that they may, as they hope, be purified in their last moments by these waters. The deaths of multitudes who might survive are thus hastened, and indefinable miseries are hereby inflicted on the dying.

Mr. Ward has brought with him from India an official document, signed by the British magistrates, from

which it appears, that, in one of the three Presidencies of British India only, the Presidency of Bengal, in the year 1817, *Seven Hundred and Six* widows were BURNT ALIVE, OR BURIED ALIVE, leaving behind them thousands of orphans, thus deprived of father and mother in one day! Mr. Ward has himself witnessed the burning alive of three widows; and might have witnessed many more if he could have endured the horrid sight. In what other part of the world have fires like these ever been kindled, and murders like these, at noon day, ever been perpetrated? The savage monsters of the forest, who live on blood, protect their offspring; but the superstition of the Hindoos transforms the mother into a monster more savage than the tyger, and compels the son to set fire to the pile which is to devour the living mother, who fed him from her breasts and dandled him on her knees. And these infernal deeds are perpetrated amidst the exultations of "the mild and amiable bramhuns," whose shouts rend the air, while the poor victim, the heart broken widow, utters her frantic screams, and while her flesh palpitates amidst the flames. Mr. Ward is firmly persuaded that the number of widows who thus annually perish in that part of India alone, is far, far greater than the numbers announced in this official statement.

Such are a few of the positive miseries brought on India, *in this world*, by the religion of the "mild bramhuns." To remove these miseries only, by diffusing the light of Christianity, at whatever expense, is surely worthy the efforts of those who call themselves Christian philanthropists.

But this is not the end of this tale of woe:—For all the millions of children in India, there is not provided the smallest moral instruction whatever; there is not a single school for girls throughout that vast continent; and amongst 75,000,000 of females, not twenty individuals are able either to read or write! What wives—what mothers these! No wonder that they destroy their offspring, and that their offspring destroy them!

Some persons have contended that the Hindoos are a moral people; but how should a people be moral, whose gods are personifications of sin, whose priests are notorious for impurity and rapacity, whose temples are houses of

ill fame, and whose religious ceremonies, instead of purifying the mind, excite nothing but impure associations? There is not a people on earth so thoroughly given up to lasciviousness, to deception, to falsehood, and to fraud, as the Hindoos, and so completely destitute of principle. Surely *they* need Christianity, who have no better God than Jugunnat'h, i.e. the stump of a tree, no better Saviour than the Ganges, no other expectation in death than that of transmigrating into the body of some reptile.

But Christianity has doubtless a most important reference to a future state. The apostle tells us, "There is no other name given under heaven whereby we can be saved, but the name of Christ." Here, in India, 150,000,000 of immortal beings have, every thirty years, been passing into eternity, like the worshippers of the goddess Diana, "without God, without Christ, and without hope in the world."

Where is our regard to the authority of Christ, whose command is still un-

repealed, "Go ye into all the world, and preach the gospel to every creature," if such a loud call for christian help is disregarded? Where "the mind that was in Christ Jesus?" What kind of estimate do we form of the value of the interposition of Christ, the value of Christianity, if in such circumstances as those of the Hindoos, we think they may do well enough without Christianity? If the gospel was necessary to the generation living in the time of Paul, it must be equally necessary to all men now; if necessary to one nation, it must be necessary to all, for the spiritual state of man is every where substantially the same. If necessary to Athens, it must be so to India.

But it is said, foreigners can do nothing for India;—they cannot obtain access to the Hindoos; the natives will not hear them; they will not read what they publish. As a complete answer to these mistakes, Mr. Ward, who has been engaged as a Missionary on the spot, that is, at Serampore, during the last twenty years, offers the following rapid sketch of

THE PROGRESS OF CHRISTIANITY IN INDIA.

Dr. Carey and his brethren have translated and published the whole Bible in the Shanscrit, the learned language of India, and the parent of fifty dialects; also in the Bengalee, spoken by twelve millions of people; and in the Hindee, the Marhatta, and the Orissa. They have also translated and published the New Testament in the Chinese, the Punjabee, the Telinga, the Assam, the Gujuratee, the Pushtoo, the Kunkun, and the Kurnata languages; and when Mr. Ward was leaving Serampore, there were twelve more new versions in the press. The Divine word has been thus published already, in whole or in part, in Twenty-Five of the languages of India; and these translations have been the entire means of some of the most interesting conversions in India, of comforting many a dying Hindoo, and of spreading a great light in those dark regions.

More than a thousand individuals have been received by these Missionaries into the Christian church by baptism; and more than six hundred of these were Hindoos or Mahometans who had not previously lost cast; and a few were persons of the highest cast, bramhuns.

In the schools established by these Missionaries, there were, when Mr. Ward left Serampore, Eight Thousand heathen children under instruction; and he supposes there could not be less than 12,000 more in the schools established by the Bengal government, by other Missionaries, and by private gentlemen.

The change in the views of the British government in India, in the minds of the white population, and in those of the natives, in favour of the labours of Missionaries, during the last twenty years, has been most astonishing. Many rich natives in Bengal are subscribers to native schools, and are united with the whites in various Christian institutions, as in the Hindoo College, the School Society, the School Book Society, &c. Before Mr. Ward left Serampore, deputations of Hindoos from the towns around Serampore, were daily coming, entreating that the Missionaries would erect schools in their villages. The Calcutta Auxiliary Bible Society have printed the Rev. Henry Martyn's translations of the Persian & Hindoost'hancee New Testaments, the Malay and the Armenian Bibles, the Tamul and Cingalese New Testaments, &c. and Bible Societies have been established at Madras, Bombay, the Isle of France, Malacca, Batavia, Columbo,

in learning to read a little ; but that made me no better. I often tried to pray, but seemed to grow worse. I thought if I had a fellow servant that was a christian, to pray for me, that, that would relieve me, but I had none to apply to. At length in the most extreme distress, the Lord Jesus spake and said, "Believe in me and you shall be saved." These words relieved me. I asked him, "do you love him?" Yes, was his answer. "For what?" said I. "Because he first loved me, and gave himself for me." Many other like circumstances occurred too tedious to mention.

The goodness of God we can say with pleasure, has been great towards us. O that he may continue his work where it is, and carry it where it is not, until the knowledge of the Redeemer shall cover the earth as the waters cover the great deep, is the sincere and fervent prayer of yours, in the best of bonds.

JOHN HAMRICK.

EXTRACT OF A LETTER FROM A MINISTERING BROTHER IN GEORGIA, TO ONE OF THE EDITORS.

Powelson, Nov. 3, 1820.

My very dear and Rev. Brother,

"Since my return from Philadelphia a change for the better has taken place in sundry places in our religious state. In several churches belonging to the Ocmulgee Association, a considerable revival is going forward. One returned to the Association which met first sabbath in September—111 baptized in the year past. Some of the churches in the poor old Georgia Association have had comfortable manifestations of divine goodness. I was at the Sarepta Association two weeks since, where I witnessed what I have not seen for several years. The effect was visible all day, but greatly increased towards night, perhaps to extravagance in some instances. The Assembly, though in the open grove, broke not up till about the going down of the sun : and on the next day (Monday) the work increased and continued till near 8 o'clock, when it was with some difficulty the people were persuaded to leave the ground. O that the gracious effusions of divine power may be richly increased, and the whole earth filled with the "fulness of God !" The church at this village is pretty much as you describe yours. The showers have descended all around, but alas, we are stupefied, cold and dead ! !

My dear brother, let our mutual prayer be, "thy kingdom come !" And may it soon come with power, and water all the gardens of his grace!

I am, dear brother, yours
in Christ Jesus,
JESSE MERCER.

REVIVAL IN TOMPKINS' COUNTY, N. Y.

To the Editors.

"For in the wilderness shall waters break out, and streams in the desert."

While the Lord has been pleased to visit many parts of our country, with the copious effusions of his grace, and great additions have been made to the churches, of such as, we trust, will finally he saved, he has not been entirely unmindful of this quarter of the heritage of Jacob. During the past year, the three Baptist churches contiguous to Trumansburg have been refreshed by the addition of 114 members, received by baptism ; and 9 persons are now accepted as candidates for this solemn ordinance. We live in a most interesting time—even in a season of *harvest* in Zion. In the rapid spread of the gospel, and in the vast and increasing number of witnesses for Jesus, we behold, with much animation, the fulfilment of prophecy, and the glory of God. Most of these converts to righteousness, we have mentioned, are young ; some of them quite so ; though God in the plenitude of his power and goodness, has conquered a few among them at an advanced stage of life. It has been often said by ministers of long observation, and religious annals attest, that very few, comparatively speaking, profess religion, who have passed the meridian of life in unbelief ; and probably a still less number, see and embrace by faith, in extreme old age, for the first time, the salvation of Israel. The churches are chiefly replenished from the younger classes of the community. The gentle breezes bow the young sapling, while they produce little or no impression on the ancient tree. In early life the mind is plastic, the sensibility tender, and corrupt habits less inveterate than in old age ; hence it is obvious, that youth is the proper time for literary and moral improvement. Heavy laden sinners, however, are not driven to despair in the view of the gospel, but are taught to come,

with penitential weeping, and supplication to the Redeemer's cross, even at the eleventh hour, and promised pardon and acceptance. O! that our youth, the hope of the church and the country, as well as the more aged, might all duly consider the value of time, and the rich blessings of the dispensation under which they live. Then, far from neglecting their own mercies, they would, in the application of their hearts to wisdom, experience solid enjoyments in time, and holy delight in eternity.

O. C. COMSTOCK.

FROM A CORRESPONDENT.

"The American Baptist Magazine from the first, even to the present time,

has been a source of information and comfort to me; and I find it grows better and better, and yields more and more satisfaction to my mind. I have carefully preserved all my Numbers, and have had all the volumes bound except the first: some part of that volume never reached me—I wish you to send me the first volume bound, if you can procure it.

Since the Massachusetts (now) American Baptist Magazine, began to be published, I have taken unwearied pains to circulate the Numbers, but have often experienced great difficulties in obtaining them.

I have now concluded to receive all I take in future, by the mail. Send of the next No. 35 copies."

NEW MEETING HOUSE OPENED.

November 12, 1820, A new Baptist Meeting House was opened at Eastport, (Maine.) Rev. Henry J. Ripley preached on the occasion, from Gal. i. 24. "And they glorified God in me." He endeavoured to shew

that christians ought to glorify God by a holy life—by doing all in their power to promote his cause—and that one way to effect this object, is, to erect houses of worship for God.

Donations for Foreign Missions.

1820.

July 3.	By U. States Interest,	- - - - -	254,23
	By N. York do	- - - - -	30,00
11.	By Paul Durett, Esq. Mount Sterling, (Ohio)	- - - - -	75,00
12.	By Rev. B. Sears, Franklin, Ass. (Delevan, N. Y.)	- - - - -	60,00
18.	By Rev. C. Douglafs, Whitestown, N. Y.	- - - - -	37,62
	By do Rev. Mr. Budlong,	- - - - -	26,23
	By do Collections,	- - - - -	3,00
	By do Baptist Mission Society, Utica, N. Y.	- - - - -	97,15
21.	By Mrs. S. Vanderpool, Female Mite Society, Newark,	- - - - -	40,00
27.	By Bank of America, Dividend,	- - - - -	7,50
Aug. 4.	By J. Skelding, from Elder Harrington, Washington, Warren and Saratoga Affociations,	} - - - - -	100,00
Oct. 3.	By U. States Interest,	- - - - -	254,00
	By New-York do	- - - - -	30,00
	By B. Emerfon, Esq. Haverhill (Mass.) F. M. S.	- - - - -	30,00
20.	By Rev. Joy Handy, Holland Purchase Affociation,	- - - - -	10,75
	By Gen. A. Forbes, Union Society, Vt. & N. H.	- - - - -	200,00
	By Mr. A. Billings, Baptist Affociation, Vermont,	- - - - -	19,00
	By R. Burrows, Esq. Stonington (Con.) Union Affociation,	- - - - -	14,00
31.	By E. Arnold, Esq. Westfield (Con.) Affociation,	- - - - -	15,50
	Nov. 2d, 1819.—By E. Arnold, Esq. Westfield (Con.) Affociation, omitted in its proper place,	- - - - -	28,12
Nov. 1.	By J. Skelding, from Elder Harrington, Washington, Warren and Saratoga Affociations,	- - - - -	100,00
3.	By Miss S. B. Linsley, Female Mite Society, N. Canaan,	- - - - -	6,44
18.	By Mr. D. Purington, Leyden Affociation,	- - - - -	80,00

Dols. 1518,78

J. CAULDWELL, Treasurer.

Poetry,

A HYMN.....BY KRISHĪNU,

THE FIRST HINDOO WHO BROKE THE CHAIN OF THE CAST, AND WAS
BAPTIZED IN BENGAL,

And now a Preacher of the Gospel.

Translated from the Bengalee, by Rev. Mr. Ward.

O Thou, my soul, forget no more
The *Friend* who all thy mis'ry bore ;
Let ev'ry idol be forgot,
But, O my soul, forget *Him* not.

BRUMHU* for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt ;—
And canst thou e'er such love forget ?

Renounce thy works and ways with grief,
And fly to this most sure relief ;
Nor Him forget who left his throne,
And for thy life gave up his own.

Infinite truth and mercy shine
In Him, and he himself is thine ;
And canst thou, then, with sin beset,
Such charms, such matchless charms, forget ?

Ah ! no—till life itself depart,
His name shall cheer and warm my heart ;
And, lisping this, from earth I'll rise,
And join the chorus of the skies.

Ah ! no—when all things else expire,
And perish in the general fire,
This name all others shall survive,
And through eternity shall live.

* The Hindoo name of the ONE GOD.

To Correspondents.

Many Communications remain on file to give place to the copious extracts from Mr. Judson's Journal, and Mr. Ward's interesting Circular.

We were compelled to divide the lengthy Dissertation of *Philologus*—remainder in our next.

We thank our Correspondents for the favours of past year, and respectfully invite them to enrich our future pages.



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